the filthy lusts creep out as insects crawl forth in the damp and moisture.

Such, we might predict, according to the principles of the human mind, would be the general issue to which the commission of sin would conduct a being so situated. The particular Jesuits sannot be anticipated by human sagacity. We could confidently predict, that evil effects must follow, were a steam-locomotive to pass off the rails, or a stream to burst its banks, or the ocean to break down the barriers against which it beats, though \ve might not be able to tell the particular direction or channel which the rebellious agent might take. We can, in like manner, foresee evils that must follow from the commission of sin on the part of a moral agent, though we may not be able to define the precise turn which they would take; nay, this turn would evidently depend on the peculiar character of the individual, on the circumstances in which he happened to be placed, and the nature of the sin which he first committed.

A stream bursting from its course will for a time spread tumultuously in all directions, carrying devastation wherever it goes ; but it will at last form a new channel for itself. In much the same way, the fallen being we are contemplating, after turning hither and thither for a time, would soon acquire certain confirmed practices and habits, determined partly by his situation, and partly by the peculiarities of his native dispositions. If lie is near to God, it is conceivable that he may speedily be exasperated into open rebellion; and if driven to a distance from God, he may rather seek to abandon himself to sulkiness, and forgetfulness of Goci, and of all that is good. If consigned immediately to punishment, there will result a confirmed obstinacy and hatred of God; and provided a period of respite and comparative freedom be allowed, there will rather—as in the case of

Cain—be a swelling pride, and an aspiring ambition, prompting to new and daring enterprises. The employments and habits of the parties would also be determined by their native propensities, now abused and perverted, and flowing out, each in its own channel, all unrestrained by higher principle. Our epic poet seems to be as philosophically correct as he is poetically picturesque, in the view which he gives of the fallen angels, when he represents them as differing from, each other in their characters, and each under his own predominating lust and passion.